

ZULIEKA

A CHILD OF TWO WORLDS

BY OLIVE

Through the Mediumship of

MRS. CORA L. V. RICHMOND.

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PART II.

CHAPTER XV.—CONTINUED

THE SONG OF THE DEVAS.

We are tender devas,
Dwelling in the shadow,
Dwelling in the darkness;
Bearing dreams, bearing visions.
No ill can we bring those
Who trust us while they sleep,
Who trust us while they waken,
When watch and ward we keep.

We are strong, bright devas,
Stars and beams of light
Bring we; in the morning
Bringing sunshine, bringing gladness,
Kissing lotus blossoms,
Opening all the flower-bells,
Opening lovely eyes that sleep
While ever watch and ward we keep.

The soft notes died away like a benediction. They left the laboratory and returned to the supper-room.

The telegram predicted by the unseen, yet palpable power, speaking through Mr. Moss, arrived while they were at supper, by special delivery, and read:

"MADRID, Sept. —, 18—

"I came here on a most momentous matter; your lordship's presence is absolutely necessary; come without delay. S. S."

YET TRUE.

That night Armand explained to Zelda, cautiously, about the telegram he had received from the rector of St. Mark's at Melville Manor, making the disaster seem as slight as possible, and adding: "We will telegraph that Lady Melville and her grandniece, and such attendants as she desires to have accompany her, shall come to us at once. You will write, darling, giving the invitation in a more personal way, and when you have news of her proposed a rival conveyances can be sent. You can go to the station and meet her."

"But I ought to fly to her at once," said Zelda. "Poor, dear mamma, she must be badly frightened and quite ill."

"Yes, darling, I had thought to have you go to London with me in the morning, and then you could have proceeded to the Manor while I attended to matters most pressing; but you were admonished, love, not to go to her—to have her come to you."

Zelda heard, heeded and obeyed.

"I have received the message of which he told me, and I must go beyond London. Darling, I may be gone several days. Do not feel lonely, do not think anything can happen to me, and when the tangled maze is unwound I will tell you all about it."

"Another absence," said Zelda. "Oh, my love, I cannot bear that you again go, even for a few days; but I must, I know I must."

Zulieka was awake when Armand left in the early morning, and heard out her arms imploringly to go with "ca-ca," as she insisted upon calling her papa, nor would she be comforted until "co-co" took her into the garden. "Co-co" was Hiejob's designation in her infant vocabulary.

Zelda was once more alone, for if Armand were absent she would be alone in the midst of a multitude.

A goodly company was left when the three went away on that autumn morning. Servants, attendants, maids—all superintended by the housekeeper and the butler; Hiejob, an independent quantity and number; many thoughts and musings concerning the revelations of the preceding night; many anxious feelings concerning Armand's journey "further than London," much to superintend and perform in fitting up a suite of rooms for Lady Melville's use—they must be sunny, cheerful, not too modern, not too ancient; a congregation of characters; Zulieka, the second dominant in Zelda's love song of life; the invisible host that guarded the Castle. Surely with all these presences Zelda was not alone.

CHAPTER XVI.

The Orphan.

MAUD MELVILLE.

No brighter nor more bonnie maid was there in all the country than the ward and grandniece of Lady Melville.

She had not been at the Castle a week before she had made herself a favorite with housekeeper, butler and servants, with Hiejob and the ayah, with gardeners and overseers, and even the stilled steward thought her a "charming young lady, but a bit of a hoyden, yer know."

Zelda wondered how so much gladness and sunshine could be crowded into one rather petite human form, and how so much brightness could have crept into the Castle when Armand was away.

Zulieka alone, with infantile perversity, did not seem attracted to Lady Maud Melville. There might have been a latent feeling or perception of possible rivalry which this babe monopolist detected, or fancied she did, or it might be that the different quality of personal atmosphere was not so pleasing to the infant "princess." For whatever reason, while Zulieka soon learned to welcome the dignified yet kindly face of Lady Melville, she utterly refused to be captivated with any of the winsome smiles and cheerful words and varying gestures of Lady Maud.

"Where did you manage to hide this bit of brightness and mirth when I was with you the long, long winter before Armand came, mamma dear?" asked Zelda of Lady Melville.

"Maud had not yet completed her studies, and that year she was not even home for the holidays, and you know, Zelda dear, how seldom we had a chance to talk together, you were so sad and I so preoccupied. I thought several times I would tell you about her, for she has been almost my only solace and comfort since Lord Melville died," sighed Lady Melville, in which sigh the penetrating and receptive listener might have detected just the faintest suggestion of relief.

"Perhaps you do not know—in fact, dear, I cannot see how you could have known, that between Lieutenant Melville, the father of Maud, and his uncle, Lord Melville, there was not the best understanding. They quarreled when Lord Melville (the captain) had command of his regiment in India. And when Lieutenant Melville died of fever contracted in India, his widow was too proud to make any concessions to the uncle who, she thought, had treated her husband unkindly and with injustice. I must confess I nearly wholly shared and sympathized with the views and feelings of the mother of Maud. I corresponded with her, and after her death took the dear little creature under my exclusive charge.

"Lord Melville, true to his family characteristics, never relented toward the little miss until just before his decease. He always talked of you, 'our Margaret's daughter,' as the only descend-

ant of our house, and asked me to write you, 'if she has a son, and Lord Montrose is willing, ask that our family name be one of his names.'"

Zelda was mentally cogitating what a pretty and proud title Armand Boe Melville Montrose would make, when Lady Melville continued:

"As I said, he never relented until about a month before his death, peace be with him, when he asked to have me send for her. She came home to us then, and has always passed every moment with me that could be spared from her studies. But now our home is destroyed, and I do not know what the future has in store for us."

Lady Melville was still weak from the effects of the shock her nerves received on the night of the fire. Zelda soothed her, and said, assuringly:

"We mean to keep you with us as long as you would stay, and sorry as I am for your loss, dear mamma, I cannot but feel quite grateful for the"—she was about to say fate or destiny, but recollected the religious severity of Lady Melville's faith—"Providence that has brought you to us."

"It was indeed a 'frowning providence,' but we must remember that He thus often hides a 'smiling face,'" sighed Lady Melville, looking more cheerful.

"You spoke of my loss, dear Zelda, but the loss is really yours, dear, for Lord Melville recognized you, and you only, as his heir; and beyond my dowry, which is all-sufficient, and a life-residence at the Hall, I have no control over the Manor nor the estates belonging thereto."

"But what of Maud?" asked Zelda, with deep interest in the orphan to whom she was related by ties of consanguinity. "Surely Lord Melville did not exclude her?"

"What could he do, dear? Most of his estates descend in a direct line. Had she been a son instead of a daughter it would have been different."

"These ancient laws are very perplexing and very cruel. I wonder if there is no way of evading them?" The latter part of the sentence was said softly, but Lady Melville had acute hearing for one of her age. She said:

"The laws of God and our country must be obeyed, my dear."

"But if the laws of the country are not in accordance with the laws of God, we must break or change them."

"Margaret herself speaking again," thought Lady Melville, wiser than she knew; then aloud she said: "You speak like your dear mother, child. Well enough for her and you, but I would not dare to speak so."

So dear Lady Melville entrenched herself behind her testament and psalms and prayer book. Zelda kissed her forehead, and went her busy and beautiful way.

Lady Maud was in the garden trying for the hundredth time within a week to win the smiles or one favorable glance from Zulieka. Nothing did she invoke but averted gaze, baby frowns, and, if pressed too closely by the joyous imperativeness of Lady Maud, the end was tears.

So she again must abandon her desired victory until another day.

Zelda joined them there, and made the crowning glory to the already beautiful picture: Hiejob diverting and entertaining the reconciled and happy baby; the ayah sharing his charge of Zulieka when needed; the English maid, with some useful needlework in her hands; Lady Maud, heated, baffled, yet rosy from the encounter with Zulieka.

"This proud little oriental 'princess' will not deign to make me one of her subjects, even though I bend in abject obedience before her," cried Lady Maud.

"I suppose like others of her sex, she is, as they are, accused of being capricious and, possibly, perverse. Let us try another method—of leaving her alone," suggested Zelda, and suiting the action to the word, after she had kissed the babe, who up to that time had been more than satisfied with the attentions of her lowly subjects, interlocked her arm in that of her "cousin," as she called Lady Maud, and walked away.

Let no one be deceived into supposing that this proceeding was acceptable to the wee despot. Either the mamma's kiss awakened a desire for more or babe Zulieka did not like to see mamma walk away with the (to the babe) stranger.

"You see we are all in bondage to this imperial princess," said Zelda, as soon as she was seated, and Zulieka was smilingly placed upon her knees and enfolded by her arms.

The babe stretched out her arms toward the sunshine and toward the avenue through which the carriages passed to and from the Castle, and said, "Ca-ca, ca-ca," asking for her papa in a most pleading voice, and Zelda noted a gaze, deep, far, as if of inner vision.

"She sees him, perhaps, and does not know that he is away," thought Zelda, her own experiences in that direction recurring vividly to her mind.

Already a sensitiveness to persons, objects, presences, was with the babe, and Zelda intently prayed that it might not be such as would cause her child to suffer too deeply when brought in contact with adverse or alien natures.

"Yet," mused Zelda, "this very sensitiveness is a guard and shield if one only understands and heeds."

Maud had thrown herself upon a rustic seat, and was reading a romance, as maidens are wont to do. She sat a little apart that her presence might not annoy the babe, who was now half asleep in Zelda's arms.

Maud was certainly a pretty girl, bright, vivacious, with brilliant English complexion; apple-blossoms and the pink of the hawthorne bloom; large brown eyes, and brown hair that fell in tangled ringlets all around her face and shoulders; a fair, round face; a confiding mouth. Zelda was obliged to decide that she could discover no cause for Zulieka's reluctance to become friends with a gentle suitor so pretty and winsome.

The glance of Zelda met that of Maud's, who never allowed an opportunity of studying Zelda's face to escape her.

The type of face and the type of woman (if indeed Zelda was not the only one of her kind) formed a revelation to Maud. She admired, worshiped her from afar.

There was only five years' difference in their ages, yet Maud seemed a child, and Zelda—well, there seemed to be ages of spiritual difference, something that antedates birth and precedes human experience.

"Dear grandmamma"—for Lady Melville had taught her to call her this from the first—"do you think Lady Zelda was an angel before she came here?" asked Maud.

"What an extraordinary question, even for you, Maudie dear. She is a very lovely and lovable being now. What she was we may not know," said Lady Melville.

"Just now, however, I have come to say the day is so fine, and there is no dampness, Lady Zelda asks us to have tea in the garden. You shall have six maids to attend you, two men servants to take your belongings, and I will be the herald to go on before you to prepare the way."

With gentle yet forcible persuasion Lady Melville was hurried into acquiescence by the impetuous maiden, who, if she ever made up her mind to capture the citadel of a masculine heart would certainly carry it by storm—a storm of restless and abundant cheerfulness, brightness and beauty.

Day by day Zelda ascertained the tastes, habits and wishes of her guests, always suggesting and providing, never intruding the things they were most likely to wish for—a saddle-horse for Lady Maud; a suitable carriage for Lady Melville; tempting things for the appetite of the latter, that had failed since the eventful night of the fire.

To Maud she said:

"You are free here to ride with or without saddle or bridle, with or without a groom; there are no restrictions placed upon you here, except not to break your neck, and not to go outside the park unless the groom or Prince is with you."

"Who is Prince?" asked Lady Maud, well-pleased with her privileges, and thanking Lady Zelda with looks more than words.

"The mastiff, who is the best guardian and protector you could

have, but he must know you and become acquainted with your commands."

Thus mounted on a horse finely bred and reared and trained, thus accompanied by the noblest and bravest and strongest of protectors, Lady Maud rode far and fast on many an autumn day, over hill and moor and wold, until all the cottagers knew her and prized her bright, rosy face and joyful smile.

"Oye, Ladie Maud is pretty and friendly," the cottagers were wont to say, "but the countess be the angel, after all."

THE HAWK SEES HIS PREY.

On his arrival in London Armand called upon Mr. Hawks, the junior manager of the East India Stock and Trust Company's bank, at his private office in the banking-house.

Mr. Hawks had anticipated this visit, and thought he detected an expression of ready acquiescence in the proposals and terms of the bank officials.

He was absolutely joyous as he bowed the Earl of Montrose to a seat, which the latter declined accepting.

"Mr. Hawks will kindly present my answer to the board of directors and officers when they meet. As I received the proposal in writing after my interview with you, Mr. Hawks, I have replied in writing."

He handed the papers to Mr. Hawks, who hastily glanced at the superscription, and found that he could not open them until the board was in session.

Armand noted his changed expression, how his expectancy shaded to disappointment and the glitter of greed died out of his eyes, as the Earl of Montrose bowed himself out of the presence of the junior manager.

Nor was the disappointment less intense, although borne with becoming dignity or with waggish banter, by the different members of the board, according to their temperaments and expectations, when Armand's answer was read.

"The Earl of Montrose appreciates the confidence expressed in his financial possessions and abilities, and the uniform courtesy he has received in his lifelong relations with the East India Stock and Loan Company's bank, and duly values the proposal that he become the sole owner of the banking department of that company, but he must decline, for reasons that are, to him, more than sufficient, this very important and flattering proposal."

Then Armand's reply proceeded briefly to recount his relations with the bank and the company, the discovery of the forged checks and certificates, and the position in which the latter had placed both the company and himself as a stockholding member and a depositor.

He then closed the very clear and impartial statement of the matter under consideration with the following concise paragraph:

"As we are all equally interested in seeing this matter cleared up, and that the ends of justice may be served, I propose that the whole matter be ventilated, that the law be allowed to take its course, and that the real culprit be brought to light, living or dead. To that end I retain Metcalf & Metcalf as my solicitors, with whom all communications relating to this matter may be made."

"Clearly he is not trying to screen his secretary," said one of the board.

"But how impossible to retain the relatives and successors of the former solicitor under the circumstances," said another.

"The fairy prince has spoiled my story, for I wanted my shawls for the waxes," said the impecunious young lord.

Full of excitement the board adjourned, full of excitement they met on the following evening, and for each successive night, trying to decipher the knotty problem:

How shall the law be allowed to take its course?"

Equally agitated were the members of the firm of Metcalf & Metcalf when Armand, calling there earlier than was his wont, presented to them papers announcing his position with the banking-house, their proposal and his answer.

"I now retain you as my solicitors in whatever action the board may take. You may call to your aid the highest legal advice on the queen's bench, and I would also add the names of two eminent Q. C.'s as your associates."

VULTURE MEETS VULTURE.

Mr. Hawks held many long conversations with Sharp. Both were greedy, hungry for the gold that they were sure was theirs if they could only bring the right pressure to bear.

Hawks had thought that the Earl of Montrose, rather than have scandal, rather than involve his late solicitor, his secretary and possibly others under his patronage, would purchase the bank, call in all the doubtful drafts and checks, make a new issue, and, possibly, retaining most or all of the old board, go on as before, while he—Hawks—would have a good £500,000 as his share of the spoils.

"But 'is lordship is very good. He believe the bonny way to serve the heads of justice is to harrest that pale Mr.—Mr. Sphinx. If his lordship can be convinced 'e his guilty, he will purchase the bank, and pay large sums to hush matter hup. Hif 'e is innocent (which hi do not believe), then there is still much to gain in time."

"I cannot see how," said Hawks, but he had especial reasons for favoring the arrest of the secretary, who, however, was nowhere to be found.

"E's not in his hall the kingdom," said Sharp, "unless 'e's in London," for Sharp well knew that the most successful hiding-place for criminals, petty or great, was within ten miles of Scotland Yard.

"But the game is well worth the playing to the end," said Hawks. "Have your men well-placed. Keep them thoroughly posted. Do not let this fellow again escape us."

"We should 'ave taken this step before when 'e was 'ere," said Sharp, pompously including himself in the "we," much to the annoyance of Mr. Hawks, the banker. Still he made no protest, for now it would not do to offend Sharp.

THE VULTURES BEGIN.

No one had seen the secretary when he embarked from England, nor did anyone see Armand when he left London. Nor did anyone know when, ten days later, they both returned. After both had resumed their places, with the usual alertness and peripatety that accompanies that class to which he belonged, Sharp promptly notified his superiors, his superiors notified the bailiff, and the secretary was "discovered" and arrested when he was not making the slightest effort to prevent it, for Armand had said to him when they parted:

"If these cormorants have not already decided upon your arrest, I will see to it that they soon so decide. Keep yourself where they cannot miss you."

This very remarkable piece of advice was followed implicitly by the secretary, and he seemed to have the air of one anticipating a great triumph of some sort.

As soon as the news of the arrest, which was made in the private office of Mr. Hawks at the bank, was known, Armand, after due deliberation, offered to be responsible for the bail.

The amount was the largest that the uttermost limit of the law required, and Armand unhesitatingly pledged himself for the full amount, which the Court accepted without the slightest reluctance, and with no little astonishment, as from the nature of his relations with the bank he was one of the prosecutors—in fact, he should have been the principal prosecutor, but he was not.

The time fixed for the preliminary examination was one week from the date of the arrest.

The appearance of the Earl of Montrose, in company with his private secretary, the young man charged with complicity in the forgeries that had now become the theme of public gossip and newspaper comment, of pages of correspondence and speculations without end, afforded another fruitful theme of conversation. Yet many said: "Until the secretary is proven guilty, it is very fair-minded in the Earl of Montrose to deem him nominally innocent."

Others said it denoted that the Earl of Montrose was sure of the young man's innocence, and still others argued, "he probably knows the secretary is guilty, and wishes to show that he is willing to give him the last chance, the rope thrown to a drowning man."

How far the judgments of men are from the real truth in such matters the sequel will show.

Nor did it simplify matters that the Earl of Montrose retained Metcalf & Metcalf as his solicitors, with such eminent Q. C.'s as could act with them in all matters pertaining to this "unfortunate affair."

Throughout the whole not one word of reproach was breathed or written against the honorable name of the Earl of Montrose, except it be a reproach to be called "too magnanimous," "generous to an unparalleled degree," "lenient," "kind," "charitable."

Stern sticklers for public morality, "law-abiding citizens," might condemn as weakness the very strength of Armand's nature.

The secretary was to remain in the house in Belgravia under the gentlemanly espionage of Mr. Archibald Metcalf, and a gentleman chosen by the directors of the bank, while Sharp, or his deputy, kept guard on the outside, wishing a thousand times that he could penetrate within the walls of the mansion and see what the accused was doing.

"Such still game hare so very sly," quoth he to himself. "I would not be surprised hif 'e was forgin' his own pardon now in case 'e's condemned."

Wise was Sharp, and wise was Mr. Hawks, who took occasion to see Sharp each time the latter was off duty, to caution him against allowing the bird to escape from his hand again.

A totally unnecessary precaution, as Sharp had eyes on all sides of his head (to say nothing of the dimensions of his ears), and when he was necessarily absent a double guard took his place.

Armand had time to go to Montrose and calm Zelda's anxious fears, to give Lady Melville his hospitable greeting and sympathy; to be introduced to Lady Maud, whom he thought decidedly pretty, but concerning whom he shared Zulieka's causeless aversion, an aversion which he was happily able to overcome in manner.

He visited the mining districts and manufacturing villages. He gave Shackles work enough to keep him busy and prevent him from stirring up further outbursts among the men.

To the credit of the lady, be it forever said, that not one word of Armand's instructions concerning Shackles ever was heard outside the rooms in which their "unions" were held, nor one word of distrust or doubt of the good faith of the Earl of Montrose concerning them.

"Now that I find all is so peaceable and bright here among the people, I return to London with a much lighter heart," said Armand. "But you, Zelda darling, look a little worn. I pray you do not keep vigil for me. Come to me, darling, as is your wont, in spirit, and I, in sleep, will give you aid. When I return, the experiences that I shall have to relate to you will transcend all your paradoxes about the 'impossible' usually being true."

"My love," said Zelda, "I have been with you among strange scenes and in another land. Whether we both went in spirit or whether I followed you there you must tell me on your return, when I relate to you my visions or dreams. Our darling babe saw you, too, for she held out her arms in the direction from whence you would come, and called you twice. She is becoming very quaint, I assure you, and does very droll things; besides, she absolutely refuses to become on friendly terms with our pretty cousin Maud."

"Strange coincidence," whispered Armand.

Zelda, half hearing, half divining his remark, said: "I believe you are justifying our daughter in her inhospitable and unreasonable caprice."

"But one's likes and dislikes cannot be governed; and infants are fortunately more favored, for they are not required by social usage and etiquette to conceal their real feelings," said Armand.

"I have often thought," added Zelda, "that the usual society of the world is made up of one-half hypocrisy and the other half heartache."

"A most generous estimate," replied Armand, "for although I am no cynic, I would have said at least three halves of the former."

"I am very glad I am not in the fashionable world, my love, for see what an estimate you have of those who are there," said Zelda, half reproachfully.

"No, I do not say all the people are hypocrites, but such is the composition of society as a whole that no one can be ingenuous."

"Is society as a whole worse than its parts or members?" asked the penetrating Zelda.

"Yes, for society makes its average toward the lowest, and the highest share the taint of the whole. You in fashionable society, Zelda! In it you might move as an angel of light; of it you could never be unless society were composed of the saints in paradise."

"Now my argument is gone, and my lips are made mute by this loving and partial praise," said Zelda, her real humility making her look down, while Armand drew closer and said:

"In testimony whereof I hereunto affix my seal," as he kissed her lips and tore himself from her presence.

"Now for the vultures; since we must needs leave our dove-cote, let us not go unarmed." This was said to himself.

Securing the papers to which the latter portion of the sentence referred, he was again whirled away to London.

THE PRELIMINARY EXAMINATION.

Almost as formidable, equally important as the real trial, is the examination that precedes the finding of an indictment; for in that court of inquiry there is to be shown on the part of the prosecution cause why a bill of indictment should be found against the accused, and there is to be shown cause on the part of the defendant why such a bill should not be found.

The preliminary arrangements were completed. The counsel, for the prosecution were there in full force, as was every officer director and many of the stockholders of the bank and of the East India Stock and Loan Company.

Metcalf & Metcalf were present, with eminent Q. C.'s, to look after the interests of the Earl of Montrose.

The defendant alone had no legal representative, and appeared to be wholly without counsel.

The Court was about to appoint some one, when the defendant arose, and, addressing the bench, said:

"Your Honor, may it please the Court, as I understand it is perfectly compatible with the common law of England, I will act as my own legal adviser and counsellor."

There was some delay caused by the legal advisers of the prosecution.

And still further delay when the Court desired the full name of the defendant, which was given with a charming oriental pronunciation:

"Seon Jaavannah Rajahetti Spyx."

The age was then required.

"Twenty-six years, your honor."

"Place of nativity?" Every one was surprised as the reply came distinctly, and with peculiar incisiveness:

"London."

"Have you a certificate of birth?" This extraordinary request was made because the Court had almost hoped that the reply would have been that the pale young man was born in Bombay or Ceylon, or somewhere beyond the jurisdiction of this court.

It remained to be seen even now whether the offense of which the defendant was accused was not really committed in India, and if so whether the trial should not take place there in the colonial court instead of here.

But all this could only be determined by allowing the proceedings to go on.

The counsel for the prosecution then brought forward the line of circumstances on which the suspicion and accusation rested.

Mr. Spyx was in the closest personal relations with the Earl of Montrose; had absolute charge of all his financial papers; receipted and recorded every draft, check and other paper upon which money could be received. Had been to London on the private business of the Earl of Montrose, and had become fully acquainted with the methods of the banking house connected with the East India Stock and Loan Company.

A history was here given of the bank and company bearing the above title.

(TO BE CONTINUED.)

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SATURDAY, MARCH 18, 1893

The Octopus Squirming.

A special to the Chicago Tribune from Montreal, Quebec, states that a great commotion has been stirred up there. A pamphlet entitled "Clerical Rule," which is being circulated there, is creating a great sensation among civil as well as ecclesiastical circles. It is certainly the most daring attack on the Catholic hierarchy of the Dominion that has ever been published in the province of Quebec, and is written by the best of the younger element of French-Canadian writers, such as M. Sauvalle, late editor of *La Patrie*, and M. Filiatrault, editor of the *Canada Revue*, both well-known journalists. The pamphlet contains sixteen chapters, each devoted to a different phase of the church question. It starts out with a bitter attack on the Jesuit order, which the writers accuse of being responsible for the great exodus of French-Canadians to the United States, on account of the intolerable burden of religious taxation. Another chapter, devoted to mysticism and chastity, refers to the immense legacies the church has accepted from fast women and bad characters. It gives a number of instances of the temptations priests and female parishioners are exposed to by communication through the confessional, and complains of the laxity of control on the part of the higher church authorities. In the little catechism, as it is called, young girls have indecency suggested to them by the matter contained in it.

The pamphlet complains of the terrorism exercised by the clergy, and their grasping for riches, and states that there is more money in the ecclesiastical treasury of Quebec than in all the banks in Canada. The pamphlet concludes: "The time to use force has not yet come, but the only way to emancipate ourselves is to use their own quarrels amongst one another, to throw off the burden of iniquity which is crushing us down." The pamphlet will, of course, probably be condemned by the church.

The New Bible.

W. D. Riehnor, of Philadelphia, Pa., likes our "New Bible," because it is in touch with twentieth century progress, is free from the spirit and practice of cruelty and hate, and is full of humane sympathy with our kind—so different from the spirit and exclusiveness of the old Bible. It is a "bible up to date," partaking of the advanced spirit of the living present rather than the lower conceptions of a semi-barbarous dead past. In some future day, when man shall have ascended still higher in the highway of spiritual progress, a still better bible will be written, to correspond with the higher and better spiritual development of the people. The Bible of Humanity—the Bible of Spiritualism—is a Progressive Bible.

Hence it is that new translations of the old Bible, retaining its old-time conceptions of deity and God—retaining the old-time spirit of narrow exclusiveness; of revenge, hate, cruelty, destructiveness—must fail to meet the higher and nobler aspirations of the more enlightened and spiritualized man of the present day. There is in it a spiritual anachronism—it is not in spiritual adaptation to the well-progressed man of the present age. Its moral and spiritual—as well as theological concepts, are behind the times.

A really true spiritual bible must always be up abreast with the foremost—and ever leading the average spiritualist of man. While THE PROGRESSIVE THINKER lives it will—as we hope, intend and trust—continue to furnish in its columns a continuous, ever-improving, ever-progressing, ever-New Bible.

An Epidemic of Heresy.

What mean these numerous trials for heresy, all over the country, and among all denominations? Is skepticism rampant in the churches, and are we on the eve of a general rupture? It looks that way. The old proverb has it: "Slander, like chickens, comes home to roost." The Sunday closing agitation has been a wonderful educator. If the schemes of the usurpers shall be successful, and the great Fair shall be closed against the laborer for educational purposes, then "stand firm, and hold," for something will drop, and it will not be the advocate of enlarged knowledge.

James Riley of Marcellus, Mich., was in the city last week holding seances. We hear nothing but praise of his wonderful luminalistic powers.

THE PROGRESSIVE THINKER'S

MYSTICAL NUMBERS.
THE FOLLOWING MYSTICAL NUMBERS MAY, WHEN RIGHTLY UNDERSTOOD PRODUCE MONEY, KNOWLEDGE AND HAPPINESS. SUBSCRIBE FOR THE PROGRESSIVE THINKER AT ONCE AND LEARN THEIR INTERIOR MEANINGS, AS FINALLY EXPLAINED. AND YOU WILL BE MADE WISER THERE BY.



THE ABOVE TABLE WILL BE FULLY ELUCIDATED IN FORTHCOMING NUMBERS OF THE PROGRESSIVE THINKER.

Knowledge	Gold	Knowledge	Gold
0000	100	19986	10
9998	75	19985	10
9997	35	19984	10
9996	25	19983	10
9995	15	19982	10
9994	13	19981	10
9993	13	19980	9
9992	13	19979	9
9991	12	19978	9
9990	12	19977	9
9989	12	19976	9
9988	12	19975	9
9987	12	19974	9
2500		19973	5
2500		19972	5
250		19971	15



Remember, everyone, that on account of our large edition, we go to press only on Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" only of the glorious work being done.

The Madison County Association of Spiritualists are holding a series of seances at Anderson, Ind., in the nature of a spiritual revival. At the first meeting, the mediums being Charles Barnes, of Cincinnati, and John Stanton, of Anderson, all of the tests of trumpet talking and physical manifestations were attended with splendid results, and gave Spiritualists much satisfaction. After nightly meetings for one week, these mediums are to be followed by Mrs. Seery, of Anderson. The meetings are awakening much interest.

Mrs. S. Storm, of River Falls, Wis., speaks very highly of recent lectures by Mrs. C. D. Pruden, who has been with them for the third time. Mrs. P. is a grand and noble woman, a glorious medium, and a power for good. Her lectures were listened to by many of the best citizens, including editors, bankers and merchants, who were highly pleased with her lectures and tests, and will give her a warm welcome when she comes again.

Frank T. Ripley is lecturing and giving platform tests for the society in St. Paul, Minn., for the months of March, April and May. He can be engaged for week evenings on liberal terms. Address him, care of 239 West 5th street, St. Paul, Minn.

Dr. J. C. Phillips, the magnetic healer and psychometrist, is now at Fort Dodge, Iowa.

Mrs. F. Adams, formerly of 1310 East Twenty-sixth street, Minneapolis, Minn., is now principal of the female department of the Minnesota Magnetic Sanitarium at Austin, Minn., and should be addressed Look Box 857, Austin, Minn.

N. S. writes from Hudson, Wis., that through the efforts of some of the officers of the Unitarian Society, Mrs. Dr. Aspinwall, of Minneapolis, Minn., was induced to come, and has occupied the church three Sundays, giving lectures under complete trance, both morning and evening, followed by tests of the most convincing character. The church was packed in the evening. After the first Sunday the orthodox people became alarmed, and secured an "evangelist," and commenced upon a revival meetings in the Opera House, to break down the spiritual movement; but Mrs. A.'s audiences continue to pack the church. She is doing a grand and noble work; and they hope to keep her another month.

P. C. Mills, of Edmonds, Wash., is glad to see Moses Hull's Bible Concordance, and hopes it will continue to the end of the book. He is a Bible reader, and is glad to have some one else show that he does not misconstrue the same. Mr. Mills is ready to make engagements to speak, and desires correspondence on the subject.

Charles D. Knight, of Seattle, Wash., writes that they celebrated Washington's birthday—the most noticeable feature being the Children's Progressive Lyceum. All the boys wore Washington rosettes, and the girls wore Washington sashes; and all carried the stars and stripes in the grand march.

H. A. Sorton, of Lawton, Mich., writes that the Quarterly Convention of Spiritualists of Southwestern Michigan was held at Marcellus, February 25 and 26. President, W. R. Sirrine. Music throughout was furnished by the sisters, Mrs. Butler and Mrs. Buskirk. Mrs. A. E. Sheets was the speaker engaged for the session. At the opening meeting she gave a short lecture to a good audience. In the evening she spoke on "Gathering in the Shewings." Sunday forenoon, after music by the sisters, there was a short speech by Mr. Howard, recitation by Mrs. Warner, essay by Mrs. Headley, on "Treatment of Children," recitation by Mrs. Snider, concluding with music by the sisters. Afternoon services: Mrs. Sheets answered questions from the audience to good effect. Sunday evening Mrs. Sheets made a few remarks, and recited a poem entitled "The Land Where the Pains Come True," and then answered the remainder of the questions given by the audience, in a way that gave great light and thought to the minds of all present, they feeling that they had enjoyed a great treat from a most eloquent speaker. The attendance was large throughout, and the meeting a success.

Dr. E. B. Wheelock informs us that he has finished his engagement with the Spiritualist Society of Stuttgart, Ark. The society has a temple of its own, and is quite harmonious. The doctor and his wife have now returned to Liberal, Mo., where they own a home and expect to reside.

One of our friends wishes to know why it is that mediums never stop in Red Cliff, Colorado, although they stop in Leadville and Aspen. Perhaps there is no effort made to get them to stop.

C. S. writes an interesting letter concerning a red-hot light that has been going on for some time in Austin, Minn., between Dr. J. P. Racer, a magnetic healer, and some "regular" M. D.'s, reinforced by the Romish priest of the place. Dr. R.'s success in healing cases that baffled the skill and science of the regulars excited extreme jealousy and animosity, which developed into active persecution. One case was that of a Mrs. Bartlett, a Catholic lady, who had been considered hopeless by the M. D.'s, but who mended rapidly under Dr. R.'s treatment. When it came to the

ears of the "holy" priest, he vehemently objected; but she lady continued the treatments until she was cured. On investigation the "holy" priest was found that quite a number of his flock had availed themselves of the "man-devil's" healing powers. He forthwith issued an edict that they must stop. Some obeyed, and some avoided it; upon which the said priest informed his people that for every dollar they paid Dr. Racer they should pay two to himself. He also undertook by indirection to inveigle the Doctor into a trap, so as to prosecute him for fraudulent use of the mails; but that seemed to have been abandoned. Meanwhile Dr. Racer is going boldly ahead, winning friends—so many, in fact, that he has no further fear of interference from the regulars or the priestly tools of Rome.

Joseph H. Dorely, of Oakland, Cal., writes of the late materializing seance of Mrs. Fulton, that a Mr. Clutter was invited to attend, but doubted the genuineness of materialization. In order to satisfy himself he requested the control of his wife, a well-developed medium, to attend Mrs. Fulton's seance and report. Next evening the spirit reported that there were eleven forms materialized, and that the association and teachings were of the purest nature. When in the quind of Mr. Clutter, Mr. Dorely turned to his record and found the number to be eleven who had given their names and were recognized. This proved quite convincing to Mr. Clutter.

Willard J. Hull would like engagements for May. Owing to the failure of the Independent Lecture Course in Cleveland when he was engaged for that month, the time has been thrown on his hands. Parties desiring to correspond with him please address 64 East Broad street, Norwich, Conn.

Wm. Drury, of New Boston, Ill., writes that he is 84 years of age, and one of the very first converts to spirit communication in his county, and that he feels a deep interest in pure, unadulterated, and undefined Spiritualism. He looks for the World's Fair Spiritual Congress as the golden opportunity for a vast amount of good to the cause.

Lyman C. Howe is engaged in Williamsport for the anniversary of March. Address him at 409 High street, Williamsport, Pa., until March 26; Lockport, N. Y., for anniversary, March 31, as above.

E. C. Leonard, of New York City, wishes us to hint that if each subscriber will get an additional one our list will be doubled! What a fine thing that would be for Spiritualism, wouldn't it? Just think of it! While the money sharks of the world are combining to create an artificial corner in gold—to empty the pockets of the millions, that their own coffers may be made to overflow—suppose, now, that our Spiritualist friends were to enrich themselves and the world spiritually, by introducing into every household the rich abundance of nuggets, pearls, gems and solid chunks of gold, which cannot be had except by subscribing for THE PROGRESSIVE THINKER—wouldn't the world be richer for it? And what a lift it would give to the cause of Spiritualism!

Dr. Martha E. Jamison wants us to tell the people what a lot of good friends there are at Waterloo, Ind., where she has recently been speaking and holding circles. Miss Silvers is becoming a fine medium for full-form materializations. There is a good opening for a good slate-writer. Dr. Jamison would like some Sunday engagements. Address 339 10th street, Toledo, Ohio.

Effie F. Josselyn, of Grand Rapids, Mich., writes that Mrs. N. M. Russell, of Grand Lodge, is assisting with tests in the Progressive Society. Prof. Silas W. Edmunds is the speaker.

A correspondent at Watertown, N. Y., writes that Mrs. Carrie E. S. Twing's meetings during February were thronged; she is an indefatigable worker, and none can hear her without benefit. The theme underlying all her discourses is the brotherhood of man; matter how oppressed with care one may be, she makes him take a better, more hopeful and brighter view of things, bringing him into love and sympathy with all mankind. The society has engaged her for three months of the coming season. Mrs. C. M. Nickerson is now with the society, and is giving excellent satisfaction.

Dr. Landing of Salt Lake, Utah, writes that Mrs. Slawson is made the instrument of doing a good work there. On February 20, the subject was: "What is the Fate of Premature Children, and How Are They Developed in Spirit-World?" The large audience was spell-bound by the beautiful portrayal of spirit development.

Dr. T. Wilkins, now of Milwaukee, Wis., is ready to receive calls to lecture and give tests in Wisconsin. Address 148 Mason street. The doctor is a stalwart worker.

C. H. Lewis, of Tennessee, wants dogs abolished—he does. He makes out a long catalogue of the things that go to make the dog in general and in particular a vulgar, useless, dangerous, etc., etc., "animal." He spreads out a terrible indictment, including fleas and hydrophobia, and all manner of contagion in the category of the sins of which the dog is guilty. He wants no dogs in his heaven; would send them all to—Gehenna. Well, there are two sides to the dog question (if not more), as well as to the dog himself. And yet, there are some dogs seemingly better fitted for heaven than are some human beings—with their present development. What shall we do with them—the dog, and the human? The question is too much for us—hence, here we pause!

Dr. C. R. Landing, of Salt Lake, Utah, writes that the local mediums are doing a great deal in behalf of Spiritualism there. Mrs. Slawson is with them every Sunday evening, and is growing in her own development and in the esteem of the people. On March 5th, her control was Judge McKean, who was well-known in Salt Lake City, the subject being "We Know of Spiritualism and the Bible." It was a rare treat.

B. B. Maries, of Troy, N. Y., writes that the afternoon meetings are increasing in numbers. Miss George Reynolds, of Lansingburgh, being the medium. Sixty-five tests were given at a recent meeting; all but two were recognized. Harmony prevails.

G. W. Walrod lectured in the Spiritualists' Hall, Hamilton, Canada, to a most appreciative audience on subjects handed up; one of which was "The Music of the Spheres." The subject was beautifully treated, the music being in itself an exemplification of the beautiful combination of harmonious chords and notes which is the essence of music.

W. H. Bach, of St. Paul, Minn., delivered a series of lectures on "The Spiritual Philosophy," at Burlington Junction, Mo., beginning Feb. 26th. The closing lecture was against Romanism. Many orthodox friends were present to listen to Mr. Bach, who reviewed the whole subject and made a lasting impression upon his hearers.

J. C. U. writes: "While not yielding assent to all of the ideas of Mr. W. J. Colville, as expressed in the course of lectures now being delivered by him in this city, I am free to express my appreciation of his efforts, and the more than ordinary ability displayed in his treatment of the subjects discussed by him. I am not a Christian Scientist, nor have I any very exalted conception of the idiosyncrasies of Theosophy and the 'Wisdom Religion,' so-called; yet there are some grains of truth hidden among the chaff of that 'science' and that 'religion'; and it is by no means the part of wisdom for those who are fully satisfied with Spiritualism, pure and simple, to unceremoniously send all of Christian Science and Theosophy off to the dumping-grounds of useless mental and pseudo-spiritual refuse—the Gehenna of the offensive carcasses of dead and putrefying faiths, dogmas and religions. Mr. Colville always has something worth saying, and says it well; and he can be listened to with pleasure and profit, even though we do not accept all of his advances. For promptitude in answering questions propounded by the audience, he never knows his equal. In the matter of Christian Science, Theosophy, etc., etc., as well as in Spiritualism itself, it is well to follow Paul's advice: 'Prove [try, test, sift, examine, investigate] all things; hold fast that which is good'—the evil may be sent to Gehenna."

L. D. Sanborn writes from Grand Rapids, Mich.: "The Grand Rapids Spiritual Association desires to say to the readers of THE PROGRESSIVE THINKER that it has with them this month one of the grandest mediums in the person of Mrs. Maggie Waite of California. She has given now three seances in our hall and already created the most intense interest. Test after test is given, most convincing proofs of spirit return. So well satisfied with the power of the medium, our society has engaged her for the opening months of next season, September and October. If proof of spirit-return is desired to convert the skeptic, Mrs. Waite will clinch them every time."

M. F. Varney, of Buffalo, N. Y., writes: "I understand that many people in the West think that our Spiritualist society has been merged into a church, but I beg to inform all friends that the Spiritualists of Buffalo are not ashamed of the name. We are known as the First Society of Spiritualists of Buffalo, and are having grand meetings, where noble talent is appreciated by large and intelligent audiences."

Prof. Yates, of Ludington, Mich., was in the city last week; he had just come in from a lecturing tour.

G. J. Chittenden, of Chattanooga, Tenn., writes that his wife is developing remarkably as a medium; while entranced writes communications, makes long talks, plays fine music on the piano—which she cannot do in her normal state. Their two children, a girl of twelve and a boy of ten years, are clairvoyant.

"Mabel Kline" writes from New Orleans that on February 26th G. V. Cordingly closed his engagement with a very interesting lecture. On the 23rd of February, at the hall, a grand test-seance was held by Mr. Cordingly and Webster St. Ceran, for the benefit of the mediums. Mr. St. Ceran is a resident of New Orleans, who has been different but is coming to the front. He has marvelous gifts, and will only sit under strictest test conditions. Mr. Cordingly gave a test seance March 24, for the benefit of the Ladies' Auxiliary, at which the tests were excellent. Miss Disque rendered some very fine music. Mr. Cordingly remains in the city a few weeks, and during April will be in Texas. Mr. Stanley, test-medium and speaker, will be with the society during March.

Emma M. Nott writes glowingly of the work of Willard J. Hull with the First Association of Spiritualists of Philadelphia, where he has been for two months past. A brilliant and successful future is prophesied for him. Of him it can truly be said, he is a progressive Spiritualist. He cuts sharp and deep, yet the love of truth, justice, honesty and faith by to all mankind is ever prominent with him. Mr. Nott is a full-blooded, full-sized man, and in the category of the sages of which the dog is guilty. He wants no dogs in his heaven; would send them all to—Gehenna. Well, there are two sides to the dog question (if not more), as well as to the dog himself. And yet, there are some dogs seemingly better fitted for heaven than are some human beings—with their present development. What shall we do with them—the dog, and the human? The question is too much for us—hence, here we pause!

Chas. Collier, conductor C. P. Lyceum, Cleveland, Ohio, writes that the truths of Spiritualism have never before been so widely spread in that city, or in a more deeply-rooted and beneficial manner than in the last six months. The Children's Progressive Lyceum has doubled its membership—mainly due to a new feature introduced in the evening sessions, called the "Adult Circle," conducted by Mrs. Ellen Moss, the materializing medium, who is also a grand woman and zealous worker. The adult class had its origin in the seance-room, from the fact that many desired to ask questions, but could not for want of time; so the guides directed them to form a class in connection with the C. P. L. to meet the case. For the benefit of other societies we quote the order of exercises: Reading of paper on subject fifteen minutes, followed by five-minute speeches by members; after which the leader's control gives a full digest of the subject; followed by photo-readings (a new phase in Cleveland) by Mrs. Moss. After this time is occupied by Mrs. M., with platform tests. This routine could, of course, be varied in adaptation to special circumstances. In other localities. The Gould course of lectures was an intellectual success, though, it is to be regretted, not fully successful financially. The anniversary exercises will take place April 24; Mrs. M. E. Wallace, inspirational and trance speaker, of New York, and Mrs. Ellen Moss will take part; to close with a grand ball April 25th.

Isaac Perry, of the National Home, Milwaukee, Wis., wishes a home with a good, moral and sober Spiritualist family, where he can do light work for his board and clothing and where he will have an opportunity to develop his mediumship. Age 40 years and is a member of the N. D. C.

Mrs. R. C. Simpson, the slate-writing medium, is now located at No. 13 Park avenue. She is an excellent medium.

A. B. French has been entertaining the camp-meeting at De Leon Springs, Florida, with his grand lectures. Wherever he speaks, he charms all with his mastery eloquence. During his stay in Florida he will lecture at St. Petersburg, near Tampa.

Mrs. Doney-Barker writes from Spokane, Wash., very encouraging words concerning the progress of the work there, where she has spoken on twenty-seven consecutive Sundays, besides conducting afternoon conference meetings, giving tests and psychometric readings, and has succeeded not only in arousing much interest, but has also effected a fine organization, with Dr. Boatman as president; Mrs. E. A. Allen, first vice-president; Mr. Scott, second vice-president; Mr. Day, corresponding secretary; Mr. Brockhausen, secretary, and Mr. Gillett, treasurer. The society is now ready to open correspondence with mediums, etc. Mrs. M. Cartwright is doing an active work as a business-test and platform-test medium, with whom societies will do well to correspond. Mrs. Doney-Barker is now, she says, ready to go into a new field of work.

Mrs. Mary M. Beale, of Paw Paw, Mich., writes of a very successful seance with James Riley, the farmer medium of Marcellus, Mich. Many spirit-written messages on slates were received, and a number of forms appeared, walked out and shook hands with persons in the circle, and were fully recognized. Mrs. Beale's brother appeared, when she went to take the slate, and stood before her looking as natural as in earth-life, only happier, as she shook hands with him. To a lady who was present came her husband, dressed as on their wedding day. They shook hands and exchanged friendly greetings.

W. H. Bach spoke on Romanism, recently, at Burlington Junction, Mo., to a good-sized audience. He went from there to Stansbury, Mo.

Mrs. Sallie E. Scovill, of Kansas City, Mo., writes that Prof. John Coughler lectured and demonstrated hypnotism, March 5th, and Mrs. S. was to lecture and give tests Sunday night, March 12th. Mrs. Jennie B. Hagan-Jackson commenced her engagement with the Spiritualist Society on the 5th and was listened to with great pleasure. She will be there two months.

G. H. Brooks writes from Topeka, Kan., that he has closed a very successful and enjoyable engagement in Kansas City, Kan. The Lyceum and the Ladies' Aid Society are successfully established and doing good for the cause; through them the society has been greatly benefited. At a recent party of the Ladies' Aid Society Mrs. Brooks was surprised with a present of \$40. The meetings have been well attended. Mrs. Jennie B. Hagan-Jackson succeeded him in Kansas City. Mr. Brooks is located at Topeka, Kansas, for the month of March.

G. W. Kates and wife are engaged in the First Spiritual Church of Pittsburgh, Pa., for the month of March. Their local address is 378 Wylie avenue. The meetings, Sunday, March 5th, over-packed the hall. The local cause is highly prosperous and an early temple without soliciting from the overburdened workers elsewhere seems assured. The Pittsburghers believe in helping others, but feel that building temples or halls for Spiritual meetings is a local affair entirely. By proper effort each locality can achieve success and help the cause of truth.

D. A. Bayler, of Portland, Oregon, reminds the money to send our paper to a lady in Ohio, who four years ago was a staunch Methodist; and says: "Last winter I left a few numbers at her house and asked her to read them. She writes me that she has read them till they are threadbare, and wishes she had more of them." Mention is also made of a spirit of inquiry being awakened among some Catholics, who are seeking for more light.

Bishop A. Beals writes that the outlook for a successful work in Los Angeles, Cal., is good. The society at Oakland is making an effort to have him return there after the close of his engagement at Los Angeles. His address there is No. 137 N. Broadway.

H. C. Barrows, corresponding secretary of the Society of Modern Spiritual Thought, Minneapolis, Minn., writes that they are still holding meetings at the Masonic Temple. An able address was delivered on the 5th by Rev. W. H. Harrington. Mrs. R. W. Barton is becoming a fine inspirational speaker, taking questions from the audience and also giving poems. She is one of the mediums in the Northwest. Miss L. L. Gates, of Peoria, has also joined the society; she is a very good test medium. The hall is filled at every meeting.

Mrs. M. Waite, platform test medium, of California, has fully regained her health, and will be pleased to accept calls for the months of April, May and June. Address her at 54 Hostwick street, Grand Rapids, Mich.

The Keystone Conference, of Philadelphia, Pa., has ceased to exist. The Spiritual Conference, held every Sunday afternoon and evening at northeast corner 8th and Spring Garden streets, Samuel Wheeler, President; residence 454 N. 8th street, are agents for THE PROGRESSIVE THINKER.

Julius Carroll, of Providence, R. I., has our sincere thanks for a large list of subscribers. THE PROGRESSIVE THINKER leads in the East. We send to New York alone over 1200 copies weekly.

Dr. J. W. Temple, who has been doing some excellent work at Washington, D. C., has an engagement at Marshalltown, Iowa. He is regarded as an excellent test medium.

Mrs. E. R. Hall, of St. Paul, Minn., writes: "Mr. Frank T. Ripley was greeted with a large audience last Sunday evening, on the occasion of his first lecture for the Spiritual Alliance this season. Mr. Ripley's wonderful tests made many converts to Spiritualism during his engagement with this society last winter, and we anticipate a revival of interest, and much good done for the cause from the work of his guides during these spring months."

Mrs. Beckwith writes: "Mrs. Helen Stuart Kitching is the speaker for the St. Louis Spiritual Association for the month of March. On the evening of Sunday, the 5th, she was greeted with a full hall. All were well pleased. We predict crowded audiences for the month. She goes from here in April to Rochester, Ind., and thence to Moline, Ill., for the month of April. Geo. H. Brooks will be our speaker for April, and Mrs. Hagan-Jackson for the return of Moses Hull for May."



PHENOMENAL.

Through the Mediumship of Geo. Cole.

TO THE EDITOR:—The address of John Hughes, late Archbishop of New York, will greatly interest all who read it. The address was spoken at the Carrie Miller Circle, and it is none the less eloquent and important that, in point of time, it was spoken some twelve months since.

During his earthly career Archbishop Hughes was one of the most able and aggressive of the Catholic prelates, who have (it is to be regretted) so successfully planted the standard of Catholicism in our great cities, particularly in the cities of New York and Brooklyn.

But now that Spiritualism has opened the door for spirit intercourse and return, this Catholic Archbishop returns, to spread the light and knowledge which he has acquired since his advent to Spirit-life. Well does the spirit say that "if mortals see through a glass darkly in this age of light and reason, it is their own fault."

In the closing paragraph of Archbishop Hughes' address he speaks of "dark and undeveloped spirits" remaining in that condition "as age succeeds age in its flight through unending eternity." This closing sentence is capable of two interpretations, but I understand the meaning to be that "dark and undeveloped spirits" may remain in that condition for an indefinite period of time—until an awakened conscience calls for light. Then is the day-dawn of a new life to the spirits in prison, and he or her aspirations, no matter how feeble they may be in the beginning, find answering inspiration, until the darkened and awakened soul goes on to conquer, in his new and glorified life.

Plato's earth-life career ended some 350 years B. C.; his communication was spoken at the Carrie Miller Circle February 7.

No one at all interested in Spiritualism can read the Plato communication without inquiring: "How much does the world owe to mediumship?" Not only does it permit spirit intelligences—the great and good of all ages—to reveal themselves to mortals; but, under the law of spirit control, a law as regnant to-day as in the times of Moses and Aaron, Socrates and Plato, Jesus and Paul, the most intimate relations are being established between the mundane and spiritual worlds. Though in its completeness, and especially in the variety of the forms in which nineteenth century Spiritualism manifests itself, it surpasses all other historical periods, how precisely similar do the manifestations to-day run parallel with those of Plato, as described by himself in the matchless address spoken at the Carrie Miller Circle only a few days since: "Visions of friends who had long since passed from earth-life surroundings (clairvoyance) were of frequent occurrence, and whenever I ascended the Acropolis of Athens I could feel [psychometry] the presence of those friends in my immediate vicinity."

CHAS. R. MILLER,
281 Atlantic St., Brooklyn, N. Y.

"PLATO, THOU REASONEST WELL." A powerful, strong-built man. He has black hair, black eyes, large and smooth face, a very intellectual head, and straight nose. His costume is rather singular; gathered at the waist with a belt wears a cream-colored robe. Wears sandals and carries a manuscript in his hands.

During my earth-life years, I pondered much as to whether the soul or spirit was immortal, or whether it was simply an outgrowth of corporeal conditions, and died with its parent, the mortal body.

I had attended the last mortal moments of many friends, and observed, as I imagined, that the vital spark, which animates the human frame, fled and left an inanimate condition behind it.

This became with me such a conviction that I spoke of it in public places, and was persecuted therefor.

The immortality of the soul became a conviction to my understanding, for two reasons: The first was, if the soul was mortal and existed but a few years at most, why should it have been permitted to attain such pre-eminence over matter? Why should such erudite classic characters be associated with an element that should flame up in a blaze of glory by day to be snuffed out by the approach of darkness?

Another reason which actuated me to investigate this subject, was that friends who had died and been interred in the earth, seemed at times and seasons to be hovering near and all recollections incident with their previous associations would revive and carry my mind back to scenes identified with their mortal personalities.

Visions of friends who had long since passed from earth-life surroundings were of frequent occurrence and whenever I ascended the Acropolis of Athens I could feel the presence of those friends in my immediate vicinity.

Again, it was always a question with me, whether the heroes and heroines of past ages who had signalized and beautified humanity, who had drawn light as it were from the dark recesses of barbarism and ignorance, whose science and skill erected the wonders, which are still the wonders of the nineteenth century of the Christian era—who, in fine, discovered and named the glorious galaxy of populated worlds in our system in space—yet it was a question with me, I repeat, that such genius, such wisdom and such spirits could lie in their mortal frames which they had occupied, to perform missions whose influence has never ceased, and never can cease, to be felt.

Assuredly, dear mortal friends, the soul or spirit is not only immortal, but

develops and progresses as age succeeds age, and still are they all interested in the affairs of this planet, to make it more grand and beautiful, and equal to the most brilliant in our planetary system.

Mortals are so concerned with the affairs of daily life, with mercantile, political and other pursuits, that they do not pause to study the purpose of their presence in earth-life, and its sequel in immortal existence.

There are, however, some few who have discovered that the spirit is immortal, and, despite adverse public opinion, they illustrate that knowledge by public proclamation.

And it is to those brave, heroic Spartans of the nineteenth century that the education and the light, which will teach them that their friends who have passed from their midst exist in more glory and power, in more fineness and perfection, and frequently, though unthought of and unobserved, visit their firesides and renew those associations of respect and affection which the epitaphs on the shafts resting over their graves proclaim.

PLATO.
ADDRESS OF A CATHOLIC ARCHBISHOP.
Tall, thin man, long face, no beard, gray hair, long and straight nose, and square mouth. Ordinary citizen's dress.

The subject I propose to discuss on this occasion has many shades of thought—in fact, so numerous are they, that but a small percentage have been brought to view in the numerous speeches and debates of the last forty years.

This subject, indeed, is but little known in all its immensity of truth; and were I to discuss it every day, for years to come, I could not then do it full justice. The immortality of the soul is of vital import to mortal beings. The question whether their relatives and friends have departed and returned to the dust from whence they came, and more exalted sphere of existence, and can return, as I have returned, and communicate with those mortals they have perished to the better world, is indeed a grave question, pregnant with such solemn importance that the mind almost hesitates to discuss it, lest, perchance, a wrong impression or some illusive hope may divert the direction from the path-way uniting the two worlds, and thus inflict an injury of a spiritual nature which might require years of development to repair.

All life beyond the grave is comprehended by the one word Spiritualism, and when I speak of the spirit, I speak of the mortal as well as the spiritual, as the latter is but an affix to a condition that was, is and ever will be.

In treating this subject, therefore, I address spirits who are now inhabiting mortal bodies, and though they may be known among men by this name or that name, and though they may be characterized by family ties and local predilections, yet they are as much spiritual in that sense as they ever have been, or ever will be.

Let us for a moment consider the *genus homo* in his relation to earth-life affairs. Having been a mortal myself in recent years, I am, perhaps, better qualified to understand the situation.

The duty involved by the earth-life condition is the maintenance of the corporeal body, its beautification, and the gratification of its tastes and appetites.

Whole lives have been devoted to the one object of accumulating wealth for no other purpose apparently than to secure the body from want, and surround it with the luxuries, the conveniences, and the beauties of mortal life. The spiritual development in such body is necessarily retarded. Progress has been made in the wrong direction. Hence, the subject which I am now discussing is but little known and less understood among mortal men.

Mortals, dear friends, as I view them, are more animal than spiritual, and the wealth of the Astors, could it be distributed equally would only in severity be devoted to the procurement of some object whereby the animal body might be adorned, or some viand be procured to gratify its appetite.

Hence the relation of the spirit to the mortal body is that of the slave to the master. The intellect, the functions—in fine, all that is spiritual—is perverted to maintain a condition of mortal life, to which is directly attributable the fall of the Roman Empire some thousand years ago. It is enervation and corruption of luxury, and idolatrous love of gold, which has in former times turned back the tide of civilization and supplanted art and science with ignorance and barbarism.

This brings me to a point of my discourse when I may proclaim the object of the manifestation I make on this occasion. It is to teach of a better state of existence, and to exemplify by reason the advantage of an early commencement of investigation into truths that are as adamant as the rock-clad hills of pre-historic ages—to teach also the advantage of unfoldment and development into that light and knowledge which is so intense that now, as a spirit, I am amazed that intelligent mortals do not grasp and enjoy it.

This is no philosophy I am expressing here. On the contrary, it is collectively primary facts in the knowledge of eternity, and should be acquired in mortal and not in spiritual life.

There are other methods of spiritual instruction. Even the crude rap upon the tambourine has its importance, and at Rochester, forty-odd years ago, the faint, uncertain rap sounded the deathknell of bigotry and ignorance.

Perhaps the most important method of conviction is the personification of the spirit of a departed friend before the curtains of a materializing cabinet. There the palpable, irrefutable evidence of the continuation of life is presented in such a manner that mortals must either be blinded by prejudice or inher-

ently dishonest if they will not accept it.

To illustrate this: During the latter part of my earth-life career, I was persuaded by one of my congregations to visit a materializing seance in New York City, and, though there was no manifestation directly for myself, yet there was for my friend, a lady who accompanied me and sat beside me; after several spirits had come out from the cabinet and stood palpably before us, and disappeared, at last a pale, earnest face appeared about five feet above the floor, no other part of the body being visible. I saw that my lady friend was visibly affected, and as we gazed upon that face the lower part of the body grew in form until he stood there in a spiritual body, precisely similar to his mortal body, which had been laid away in the grave, clothed in the same raiment in appearance with which his mortal body had been clothed.

In gazing upon my mortal friend at my side I observed that she was transfixed with wonder and expectation, and speechless.

—Soon, however, the figure advanced toward us, held out its arms and exclaimed: "Mary! Mary! I am not dead, but I am here with you!" and Mary arose, the floodgate of her tears of joy were broken down and Mary wept with happiness upon the bosom of the husband she thought had been dead and lost forever. Gabriel's trumpet could not have blown a louder blast in Mary's heart than the well-voiced and remembered voice of her husband.

I will conclude by pointing to the significance of the manifestation I have described, and say to you that if mortals see through a glass darkly in this age of light and reason it is their own fault.

In mortal life I was, perhaps, considered a very bigoted theologian, because I had the interests of the church to conserve, and many are they yet in mortal life to whom I minister; but to say that I did not believe in spiritual life, as such, is untrue; for the priesthood of Catholicism teach indirectly of a universal salvation, through our Lord and Savior, Jesus Christ; but also teach of a place where the corrupt and impure of heart must lay down their corruption and become purified before they can ascend to that place where the incorrupt and pure of heart dwell and have their being.

This is Spiritualism, and alas! there are many yet in that place (even Nero, of whom you have been told) who have not laid down their conditions, nor do they wish to do so, but rather remain dark and undeveloped spirits as age succeeds age in its flight through unending eternity.

JOHN HUGHES,
Late Archbishop of New York.

Mrs. Margaret Fox-Kane Passed to Spirit-Life.

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1. The first step is to identify the problem or goal. This involves understanding the current situation and what needs to be achieved.